13:Huntingford E-4 (no. date) 1953 FL12 Masai FL12
Agricultural Masai

whose warlike qualities appeal to the Masai. Honey, honey-wine, and ivory are got from the Dorobo. Ivory was used in the old days for trading with the Swahili caravans for cloth, beads, wire, and so forth. Trade outside Masailand is conducted mostly by the women, for by mutual arrangement they were allowed to pass unharmed from tribe to tribe even during the progress of a war.

Hunting

Though the Masai do not hunt habitually, and despise those who do, they used occasionally to kill wild animals—elephants for their tusks, buffalo and eland for the meat and hides, ostriches for their feathers, and lion and leopard to protect their cattle.

Labour

Although deprived of their only real occupation, fighting, the Masai have not yet as a people accepted any substitute for it, being, as Sandford noted, "too proud to work," i.e., for wages. A small number have accepted employment as herdsmen on farms, and some have done good service in the Police and K.A.R., though even in a military capacity most of them are still unwilling to submit to a form of discipline that is not their own. Though a few have taken to cultivation, the majority have not yet consented to stoop to what they consider labour unworthy of a Masai.

Sources: Thomson, 1885; Hollis, 1905; Johnston, 1902; Merker, 1910; Sandford, 1919; Fosbrooke, 1948, and personal communication.

THE AGRICULTURAL MASAI

The agricultural Masai, the Il-Lumpua (Lumbwa) and Il-Oikop of former days, are people of Masai stock who, having lost their cattle through disease or defeat, were forced to take up agriculture in order to survive, and by so doing earned the lasting contempt of the pastoral Masai. It is in most cases uncertain how long the various groups of Il-Oikop have been agriculturalists; some of the southern Masai, for example, were defeated by the Gogo early in the 19th century and took to agriculture. Fischer in 1882 reported groups of "Wakuavi," as he called them, living on the southern edge of the Mau; at Ndaseriani (Ndare serian), 15 miles south-west of Narosura; in the region known as Nguruman (*in-kurman*, "the farms") for about 30 miles north of Lake Natron; at the southern foot of Mt. Meru; and at Kahe.[8] Von Höhnel adds Ndasekera, 20 miles north-west of Lake Natron.[9] Another group is named by Thomson and von Höhnel[10] at Taveta; while the map in Hollis's *The Masai* shows them as extending for about 100 miles south-south-east of Lake Manyara. The best known, however, are the northern group called Il-Tiamus or En-jemusi (Njemps) near Lake Baringo, concerning whom we have (such as it is) the fullest information.

With the exception of the Taveta group, the agricultural Masai in general resemble the pastoral Masai in appearance, dress, and general culture, and though they cultivate the ground, still have the acquisition of cattle as their chief ambition. Those of Taveta have mingled with the Taveta,[11] and have become the most successful cultivators among the Masai; the rest of the agricultural Masai in the days of Thomson and Teleki grew mainly eleusine and millet, while the Il-Tiamus grew also pumpkins, and tried unsuccessfully to grow maize. Most of the agricultural Masai supplemented their diet by hunting, bee-keeping, and, where possible, by fishing.

[8] *Das Massai-Land*, 1885, map at end.
[9] *Discovery, etc.*, II, p. 3.
[10] *Through Masai Land*, chap. III; *Discovery*, etc., II, pp. 2, 3.
[11] Called by the Masai il Tupeita, sing. ol Tupeitai.